THE

TUNBRIDGE WELLS

DIRECTORY;

Comprehending a particular and full Account of the Medicinal Springs, its Virtues, and in what Caſes moſt Salutary, with Rules for Drinking them, laid down by ſeveral Eminent Phyſicians.

TOGETHER WITH

A ſhort Account

OF THE

Ancient and Preſent State Of the Place,

ALSO,

Such Regulations, &c. requiſite to be known, by thoſe who frequent it.

(Abridged from the TUNB. WELLS GUIDE, *being a more extenſive Publication.)*

TUNBRIDGE-WELLS:
Printed and Sold by J. SPRANGE, Bookſeller,
M.DCC.XCII.

Vet.A5 f. 1164

BODLEIAN
D
24 JAN 1955
LIBRARY

THE ANCIENT AND PRESENT STATE OF *TUNBRIDGE-WELLS*, ITS AMUSEMENTS AND REGULATIONS, &c.

Of the Diſcovery of the Water, and the progreſſive Improvement of the Place.

AT what time, and in what manner theſe Wells were firſt diſcovered, it may be perhaps difficult exactly to determine, and the enquiry would be more curious than uſeful. However, amongſt the various opinions that have been given upon this occaſion, the moſt

generally received one is, that about the end of Queen *Elizabeth*'s reign, or the beginning of the reign of King *James* the firſt, *Dudley* Lord *North* having hurt his conſtitution by living too gayly and freely, came down to a hunting ſeat belonging to Lord *Abergavenny* near *Tunbridge*, in order to repair his broken ſtate of health by a more retired and regular life. It was in this neighbourhood he caſually diſcovered theſe waters, by obſerving the mineral ſcum on the ſurface, and the chalybeate taſte. Wherefore, willing to try every thing that art or accident ſhould offer in his caſe, (which was deemed a loſt one,) he bottled up ſome of this mineral water, and carried it to his phyſicians in town, who examined its medicinal qualities firſt in town, immediately upon receiving it from his Lordſhip, and afterwards came down to inveſtigate its properties by a more minute and regular proceſs at the ſpring itſelf. And ſo far were they convinced of its healing virtues in particular caſes, that they adviſed their noble patient, to return to the neighbourhood where he diſcovered it, to drink the waters regularly at the ſpring-head for ſome time in the then approaching warm ſeaſon of the year; which

his

his Lordſhip accordingly did, and by ſobriety, temperance, and moderate exerciſe, repaired his conſtitution, and re-eſtabliſhed his health. To the recovery of which, not only the water, but the air likewiſe greatly contributed: the air here being very pure, and wholeſome; as it is juſtly thought to be impregnated with the effluvia of the ſame mineral which gives virtue to the water.

They were named *Tunbridge-Wells*, (though really in *Speldhurſt* pariſh) becauſe, as is ſuppoſed, *Tunbridge* is the neareſt town of any conſiderable magnitude, and becauſe the company who firſt frequented them, took lodgings moſtly at *Tunbridge*.

After Lord *North*'s recovery, Lord *Abergavenny*, on the border of whoſe eſtate the ſprings were diſcovered, cleared the ground of the wood and buſhes that grew about them, for the acceſs and benefit of the ſick and diſeaſed who ſhould chuſe to make trial of them. There were ſeven ſprings found out at firſt, but his Lordſhip incloſed and fenced the two principal ones only.

Many patients received yearly ſignal benefit, and great cures from theſe Wells, which in a few years began to be much talked of; and

their fame was ſpread the more, as they were often frequented by many of the nobility and gentry of the land, and by ſome of the royal family.

Henrietta Maria, the royal conſort of *Charles* I. came here for the ſake of her health, after her delivery of Prince *Charles*, and with her retinue lived in a magnificent manner in tents on *Biſhop's-Down Common.*

The troubleſome times that happened in and after King *Charles* I. reign, obſtructed the improvements of this place, as well as other more important matters.

But in the more peaceful times and jocund reign of *Charles* II. who, attended by his gay and feſtive court, ſometime honoured *Tunbridge-Wells* with his royal reſidence, this place became more and more celebrated and frequented. The Wells were now more ſtrongly and more neatly incloſed and fenced, and ſhady walks planted around them, with many other new accommodations for the reception, refreſhment, and entertainment of the water-drinkers. For now company began to reſort hither for ſocial pleaſure, as well as health; and new lodging-houſes were built nearer the Wells; at

South-

Southborough, about two or three miles diſtant, and at *Ruſthall*, about a mile diſtant from the Wells, together with ball-rooms, coffee-houſes, bowling-greens, &c.

During the hot-times of party rage (particularly in the reigns of *Charles* I. and II.) the Royaliſts and Churchmen lived together at *Southborough*, and the Round-heads and Preſbyterians at *Ruſthall*.

Not long after King *Charles* II. and his Queen had been at the Wells, a Comedy, called *Tunbridge-Wells*, or, *The Courtſhip of a Day*, was written by a *Perſon* of *Quality*. And in the beginning of Queen *Anne*'s reign, another Comedy was written by *Baker*, called *Tunbridge-Walks*, or *The Yeoman of Kent*. In both theſe plays are deſcribed the humours, cuſtoms, diverſions, and dreſſes, with the aſſortment and manners of the company at that time.

And thus did *Tunbridge* continue to increaſe its reputation and number of viſitors; and as eaſe, convenience, and advantage dictated, the lodging-houſes, aſſembly-rooms, coffee-houſes, taverns, &c. were removed to, and new ones built at and about the Wells, on the places where they now ſtand.

At

At laſt, like great cities and empires, *Tunbridge* aroſe from ſmall beginnings to its preſent magnitude and fame.

Of the Preſent State and Condition of the Wells.

The lodging-houſes, and all the common, and the ground thereto belonging, comprehended under the general name of *The Wells*, are now become a conſiderable town or village: Conſiſting 1ſt. of *Mount Sion*, which comprizes two or three ſtreets of very genteel lodging-houſes and gardens, on a beautiful hill neareſt to the ſpring. 2d. *Mount Pleaſant*, on, and near which re ſome more very genteel lodging-houſes. 3d. The *Culverden*; this too is a row of very genteel houſes: And on *Mount Ephraim*, and *Biſhop's-Down* are ſome more very handſome houſes for lodgers, but the principal part is the Well itſelf, with the walks and houſes adjoining

The Well is fenced in by a parapet wall, with a ſtone pavement round it, and a roof over it which is extended from a contiguous hall, built for the water-dippers, who attend therein to ſerve the waters to thoſe who come to drink them.

From the Well the Walks begin, on both ſides

ſides of which, but chiefly on the right hand all along are traders ſhops, viz. jewellers, milleners, perfumers, fruiterers, and venders of *Tunbridge* ware; the coffee houſe, public rooms, lodging-houſes, Library, &c.

There is an handſome and ſpacious chapel here, built and repaired by ſubſcription, and the chaplain likewiſe paid by the voluntary contributions of the company*.

There is a good fiſh market well ſupplied with variety of ſea, pond, and river fiſh: and a country market abundantly ſtocked with butter, eggs, garden-ſtuff, and very fine poultry; and the butchers here are remarkable for their excellent good meat, eſpecially the mutton from the South Downs of Suſſex. Here too is to be had in the greateſt perfection, that delicious fat little bird the Wheat ear.

There are three excellent taverns at the place, where a perſon may live in as moderate or in as elegant a ſtile as he pleaſes.

There are two very elegant and ſpacious public rooms for balls and aſſemblies; and a maſter of the ceremonies, Mr. *Tyſon*, who preſides likewiſe at *Bath*.

* A charity ſchool is likewiſe here maintained, for 50 boys and girls, by the benevolent donations of the company.

A cold bath is preprared for thoſe who are recommended to uſe it; and very lately a medicinal water, called *Adam's* Well, has been incloſed and made convenient for the remedy of ſcorbutic caſes, and cutaneous eruptions; and which, from its well known and tried qualities, it is thought may anſwer in many caſes, as well as ſea water.

Two ſkilful apothecaries, and ſurgeons, who are inhabitants of the place, as well as other ſkilful phyſicians from *London*, conſtantly attend to give their advice in all caſes.

Here likewiſe are all the conveniencies of a daily poſt, a ſtage coach, carriers, and all other reaſonable accomodations that can be wanted or wiſhed for, during the whole Seaſon.

Tunbridge Wells ſeaſon, as it is called, generally begins in the Month of *May*, or beginning of *June*, and laſts till *Michaelmas* or after; and is at its height about the middle of *Auguſt*.

The above deſcribed ſtreets and houſes in part ſurround and incloſe a large and healthy heath or common, called the *Wells-Common*; in the middle of which is planted a grove, in grateful and honourable memory of Queen *Anne*, who was often at *Tunbridge*, and which is now called

called the *Queen's Grove.*

The whole has a very rural appearance, and is, as it is truly ſaid to be in the Memoirs of Count *Gramont*, the moſt agreeable and moſt entertaining country retreat in *England.*

Of the Nature and Uſe of the Waters.

Nothing can hurt the reputation of theſe chalybeate waters, except the crying them up, in the ſtyle of empyrics, as good for every thing.

Their principal virtues and uſe are chiefly theſe. They have a fine volatile ſpirit which invigorates; are deobſtruent, and bracing. Conſequently they are very good in all obſtructions of the liver, viſcera, and meſeraic veins of the ſpleen, and in all manner of obſtructions that proceed from a relaxed habit, and a languid circulation; ſuch as hypocondria, jaundice, chloroſis, and female complaints.

As they are deobſtruent and bracing, they are a very good remedy for ſterility.

They are good in ſome, but not in all ſorts of conſumptions; in ſome but not in all pulmonary complaints. Nor are they proper, without previous evacuation, in a florid and plethoric habit, or in the hyp, proceeding from thence; becauſe they would be apt in ſuch caſes to ex-

tend the veſſels, already too much extended, and perhaps burſt them.

They will bring on a regular fit of the gout by ſtimulating feeble nature, to throw off the matter that offends her.

Their benefit and efficacy are the greateſt when drank at the ſpring. Some think that by the addition of oleum ſulphuris and vitriol, the waters may be carried to, and drank at a diſtance with equal advantage. But this is impoſſible; for that volatile ſpirit, which Nature, the beſt chemiſt, has given them, by a mineral percolation, &c. would evaporate, if they are not drank immediately on the ſpot; and no other chemiſt can invent, add, ſubſtitute, or infuſe any thing equal to it.

The waters are generally drank twice in the morning, and once after dinner; uſing moderate exerciſe, as walking or riding, between each time of drinking; and obſerving temperance and regularity all the while.—But the particular caſes which they are good for, how often, at what times in the day, and in what quantity; how to be made agreeable to the ſtomach, and how long to be continued, with the regimen to be obſerved, is all beſt preſcribed

ed by the gentlemen of the faculty who attend, and are beſt acquainted with them.

Of the Company that reſort to the WELLS.

This is grand, numerous and various.—'Tis obſerved that the road leading from *London* to *Tunbridge*, was one of the firſt turnpike roads in *England*, and the preamble to the act is remarkable, viz.

" Whereas *Tunbridge Wells* in the County of *Kent* is a place of very great reſort from all parts of this kingdom of *Great Britain*, from foreign parts, for the uſe and benefit of the mineral waters there," &c.

Several of the royal family, as well as the chief nobility of *England*, and of other countries, have occaſionally honoured theſe ſprings with their preſence.

Henrietta Maria *, Queen of *Charles* I. received great benefit here; as alſo Queen *Cathe-*

* Poſſibly, from ſome obſtruction, or chronicle complaint, this Queen was ordered the uſe of medicinal waters; ſince it appears, that, in the ſummer ſeaſon of 1626, ſhe, with the King, for the benefit of drinking at a chalybeate well, reſided nine weeks at Wellingborough, in Northamptonſhire, in tents, as at Tunbridge, erected near the ſpring, on the ſide of an hill. Hiſtory of Northamptonſhire, compiled by Mr. Whalley, Vol. II. p. 149.

rine, the royal conſort of *Charles* II. who, (as was before obſerved) came here with the King, and a great many of his facetious and merry courtiers. and ſpent ſome part of the ſeaſon in great ſplendour, good humour, affability; and expreſſed the higheſt ſatisfaction at the ſituation and amuſements of the place.

The Duke of *York*, his Dutcheſs, and two daughters, the Princeſſes, *Mary* and *Anne*, (both afterwards Queens of *England*) came to the Wells in 1670; and in 1688, Princeſs *Anne* of *Denmark* came here; and archbiſhop *Tillotſon*, that ſeaſon preached before her in the chapel, his famous ſermon on the Parable of the ten Virgins. Queen *Anne* came ſeveral ſeaſons afterwards ſucceſſively, and brought the young Duke of *Glouceſter* with her.

The late Prince *Frederic*, and her Royal Highneſs the late Dowager Princeſs of *Wales*, were here in 1739. Her Royal Highneſs Princeſs *Amelia*, has been at the Wells frequently; and his Royal Highneſs the Duke of *Cumberland*, came with her the laſt time, in 1762. Their Royal Highneſſes the Dukes of *York* and *Glouceſter*, came here together, in 1765: and all theſe great and auguſt perſonages,

received

received much benefit and pleaſures from the condeſcenſion of their royal viſits.

People of the greateſt title, rank, and dignity; people of every learned profeſſion, and of every religious and political perſuaſion; people of every degree, condition, and occupation of life, (if well dreſſed, and well behaved) meet amicably here together: ſome for the benefit of the water, and air; ſome for a little relaxation, from ſtudy and buſineſs, and others for the pleaſure of ſocial and poliſhed life.

And really the appearance of the company, when aſſembled together, is quite beautiful and noble; in the day time, moving along the parade, like a walking parterre; and at night, in the rooms, like a galaxy of ſtars in a bright nocturnal ſky.

Of the Employment of Time.

The morning is paſſed in an undreſs; in drinking the waters, in private or public breakfaſtings, which are ſometimes given by one of the company, in attending prayers at the chapel, in ſocial converſe on the parade, at the coffee-houſe, in the public rooms, or bookſeller's ſhop; in raffling for, cheapening, and buying goods,

goods, at the milleners, turners, and other ſhops, billiards, cotillon dances, private concerts, cards, or ſome adventitious and extraordinary curioſity and novelty; after dinner, all go dreſſed to the parade again, and the rooms, to tea, in private parties, or in public.—At night to the ball or aſſembly, and ſometimes to a play. The ball nights are *Tueſdays* and *Fridays*; and aſſemblies and cards every other night, except *Sundays*; on which Evening there is a Tea-Drinking at the Upper Rooms.

While the company are walking on the parade. a band of muſic plays to them from the orcheſtra twice in the morning, before and after prayers; and once again in the evening, unleſs it be a ball night.

A few minutes are ſpent by ſome in making verſes, as the waters, or genius of the place, or as love and leiſure inſpire. Theſe verſes, *jeux de eſprits*, are various and occaſional: but chiefly complimentory to the ladies in general, or to ſome particular fair one. A copy of them is uſually left at SPRANGE's ſhop, and entered into a book there for the inſpection of the company. This poetical paſtime, which is confined within the bounds of decorum and politeneſs,

is

is very pleasing and agreeable, and is always supposed to be exempt from the severity of criticism.

Of the MEDICINAL WATERS *at* TUNBRIDGE-WELLS.

The next thing that naturally presents itself to our observation is the water, to which the country we are treating of owes all its distinction.

The whole neighbourhood of Tunbridge-Wells abounds with springs of mineral water; but, as the properties of all are nearly the same, only that one which, at their first discovery, was adjudged the best, is held in any particular estimation.

This well is inclosed with a handsome triangular stone wall; and, within this wall, are surrounded by a well paved area, into which you descend, by a few steps, thro' an handsome gateway. Over the spring is placed a convenient bason of marble, with perforations at the bottom, through which they receive the water, and with an opening on the edge to discharge the overflowings, which are carried to the neighbouring brook by a little drain cut in the pavement.

The

The water itſelf at the ſpring is extreemly clear and bright, without any ſort of colour; its taſte is pleaſingly ſteely, it has hardly any perceptible ſmell, though ſometimes, in a denſe air, its ferruginous exhalations are very diſtinguiſhable; and, in point of heat, it is invariable temperate, let the atmoſphere be in whatever ſtate it will; for this is one of thoſe ſprings which lie ſo deep in the bowels of the earth, that it can neither be affected by the ſcorching ſun-beams of the ſummer, nor the ſevereſt froſts of the winter.

When it is firſt taken up in a large glaſs, its particles continue at reſt, till it is warmed to nearly the heat of the atmoſphere, then a few airy globules begin to ſeparate themſelves and adhere to the ſides of the veſſel; and, in a few hours more, a light copper-coloured ſcum begins to ſwim on the ſurface; after which an ochreous ſediment ſettles at the bottom. The ſcum of this water is really an object of curioſity when detached from the water itſelf, which is eaſily done by introducing a piece of writing paper under it: the paper when dry, appears to be gilt; and when examined thro' a microſcope, reſembles a piece of rich embroidery, ornamented

ornamented with ſtuds of gold.

Long continued rains ſometimes gives the water a milky appearance, but do not otherwiſe ſenſibly affect it.

From the experiments of different phyſicians it appears that the component parts of this water are—ſteely particles, marine ſalts, an oily matter, an ochreous ſubſtance, ſimple water, and a volatile vitriolic ſpirit, too ſubtile for any chemical analyſis.—In weight it is ſeven ounces and a quarter, four grains lighter than the German Spa, and ten grains lighter than common water: and it requires five drops of Oleum Sulphuris, or Elixir Vitrioli to a quart of water to preſerve its virtues at a diſtance from the ſpring; but to drink it in perfection, recourſe muſt always be had to the fountain-head.

The water is ſaid to be an impregnation of rain in ſome of the neighbouring eminences, which, in common with moſt other elevated ſituations in theſe northern parts of the globe, providentially abound in iron mineral, and where, by a nice natural chemiſtry infinitely ſuperior to the utmoſt efforts of art, the water is further enriched with the marine ſalts, and

all thoſe valuable ingredients whereby it is conſtituted a light pure chalybeate, which inſtantly pervades the moſt remote receſſes of the human frame, warms and invigorates the relaxed conſtitution, reſtores the weakened fibres to their due tone and elaſticity, removes every obſtruction to which the minuter veſſels of the body are liable, and becomes thereby adapted to moſt cold chronical diſorders, lowneſs of ſpirits.

But that I may the leaſt miſtake, in a matter I am not qualified to diſcuſs without borrowed light, I muſt now ſummon to my aid the moſt diſtinguiſhed of thoſe phyſicians who have wrote upon this ſubject.

A PHILOSOPHICAL AND MEDICINAL ESSAY OF THE WATERS *of* TUNBRIDGE.

Written to a Perſon of Honour,

By PAT. MADAN, M. D.

My LORD,

IT was your Honour's pleaſure to aſk my judgment, concerning *Tunbridge* waters, becauſe I often recommend my patients to them; which, in my opinion, are not inferior in medicinal virtues to any Spa of that kind; for, by their effects, which is an after-demonſtration, they are impregnated with a chalcanthous or vitriolate juice; which, with its ſulphureous particles, irritates and moves the belly to a blackiſh excretion, and, by frequent drinking thereof, blackeneth the tongue, becauſe this member, being of a ſpongy ſubſtance, imbibes ſome ſooty ſulphureous minims into its poroſity, occaſioning this tincture.

Thro' its more ſubtle piercing chalcanthous ſpirits, it provokes urine in a plentiful manner.

To theſe is admixed ſome ferrugineous juice, that contains a great deal of the volatile ſalt, which is it that is diſſolved in the chalybeate wine, now ſo much in vogue amongſt phyſicians.

" Theſe waters ſeem to contain iron in its unconcrete and ſeminal principles, whereupon their chalybeaté virtue is more intirely mixed with the blood, and more powerfully attacks diſeaſes, than iron prepared to the beſt advantage can."

Dr. SYDENHAM.

" *Mars* in itſelf conſiſts chiefly of ſalt, ſulphur, and earth. It has very little of ſpirit and water, and particles of the former elements, eſpecially the ſulphureous and ſaline in the mixt are combined together with earth, and remain wholly fixed; but being looſed and divided from each other (as in theſe waters) have a very efficacious energy."

Dr. WILLIS de Chalybeatis.

In them galls ſhaven or oak leaves added; or, by pouring to them ſome infuſion of tea made in

in water, they will become of an atro-purpureous colour; to which inſtilling ſome drops of ſpirit of vitriol, or pouring thereunto ſome ſherry, they become clear again and redintegrate their priſtine colour. On the ſurface of theſe waters there is a grey film in the morning; they have a roughneſs in the mouth; with them no arſenical vapours are intermixed, but, void of all noxious quality, are limpid and ſalutiferous; many do daily receive benefit by the uſe of them; wherefore, by the concurrence of theſe appearances, they have the characteriſtick of a good and wholeſome Spa.

As for their virtues and properties in phyſic, I believe, if there be any ſuch remedy in being as a *Panpharmacon*, or univerſal remedy, it is here; for even as ſoap, put to foul linen with water, purgeth and cleanſeth all filth, and maketh them to become white again; ſo theſe waters with their ſaponary and deterſive quality clean all the whole microcoſm or body of man from all feculency and impurities, *vid.* the *firſt* region by ſtool; the *ſecond*, by urine; the *third*, by tranſpiration, ſending forth from the center to the circumference many ſooty and fetid effluviums, which, in ſome, colour their ſhirts blackiſh; an obſervable quantity of this liquid ſubſtance,

ſnbſtance, gliding through the inner paſſages of the bowels, bruſhes off the peccant humours that ſtagnate in their proper channels, and roots out the cauſe and origin of diſeaſes. The *Acidulæ* alſo diſolve tartarous and viſcous matter, and correct the hot indiſpoſition of the liver and kidnies. See the author *Fridericus Loſſius* in Conciliis Medicis.

Wherefore the uſe of theſe waters have deſervedly gained a great eſteem and reputation in curing many chronic and rebellious diſeaſes, which are accounted the ſhame of phyſicians; for they cure, even to a miracle, ſuch as are quite given over by Doctors; they may well be named *Aquæ Vitæ*, or *waters of life*, becauſe they reſtore men to life, and make them live twice; to enjoy their former health is to live again, for ſickneſs, and neutrality of health, as the *Greeks* ſay, is but *to live without life*; wherefore life is not only to live and breathe, but alſo to have perfect health; and that is got here by drinking.

Phyſicians, when they have tired their miſerable afflicted patients with tedious and chargeable courſes of phyſic (finding all ways elſe unſucceſsful) at laſt ſend them to theſe waters, which

which they lay hold of, as a ſacred anchor, for they are the moſt efficacious and powerful remedy againſt the greateſt and moſt inveterate diſeaſes, by the appointment of Almighty God, provided they are made uſe of in a due and right manner; which the poet expreſſes in theſe words:

'Diſeaſes public eaſe, a common heal,
'A free-coſt health; a God does never fail,
'Vigour to men reſtore with eaſe, avail,
'All pain in wanton patients does aſſail.'
'"But if you take them in the left hand, or
'by the wrong handle, they cauſe thouſands of
'diſeaſes, and haſten even death itſelf.'

Fridericus Loſſius in Conciliis de Morbis Hypochondriacis.

Chalybeates cure not ſo much by opening obſtructions of the *Viſcera*, as by depreſſing the exhaltations of ſulphur and fixed ſalts, and by violatiſing the blood much depauperated and made effete as in cachectick bodies; for they communicate a volatile ſort of ferment, as a ſpur to the effete and languid maſs of blood, by which the ſpirits, that before lay gaſping as it were, and preſſed down with their own weight, are excited and made more lively, by invigorating

ting the blood, and renewing the ferment; for, as ſoon as the chalybeate medicines are made uſe of in the green-ſickneſs, the pulſe becomes ſuddenly greater and quicker; the external parts of the body grow hot; the face is no longer pale and dead-coloured, but freſh and purpled with blood itſelf.

Betwixt the Ferment of the Stomach and Chalybeates, there is a mutual Conflict, as appears by the nidorolent Belches and Eructations after Taking them, as if one had eaten hard fried Eggs; in this Re-action Chalybeates undergo a diſſolution within the *Viſcera* of concoction, and the active particles, both ſulphureous and ſaline, diſplay themſelves and, mixing with the nutritive juice, are carried into the blood which they inactuate.

Chalybeate Waters, by their many and divers ſeminary principles with which they are embryonated, are very powerful and efficatious in curing of many and divers diſeaſes, though they be of a contrary nature and diſpoſition; for they ſerve not only as a bridle, but alſo as a ſpur; yet, I would not adviſe them to be drank indifferently by all conſtitutions and ſexes, without the advice of a phyſician, who by his prudent

conduct

conduct and management, weighing all indications, contra-indications and co-indications according to diſcretion, may obviate all ſymptoms that may ariſe, and thereby render them more uſeful and effectual; the potation of waters, thus circumſtantiated, may deſerve to be called the moſt powerful hand of God; and keep their reputation untainted; but, without this caution, they may prove a ſword i a Madman's hand and not at all auxiliary, but pernicious and hurtful; hence comes the ſaying, 'That ſteel is the worſt inſtrument of Death, and beſt of Life;' Wherefore our learned and well-experienced doctors now-a-days abbreviate the tedious and various theraupeutick method of phyſic, and in lieu of it preſcribe their patients only a chalybeate courſe, to ſatisfy all intentions, judging it to be *inſtar omnium*, or equivalent to all other preſcriptions, and, as a learned phyſician was wont to ſay; *As true as Steel.*

The ſanative virtues and energies of thoſe waters are beyond any *Polypharmacon* preſcription imaginable, being very prevalent againſt frequent giddineſs and *Scotomia*, paſſions of the heart, and fainting of ſpirits, with a fear and dread, as it were, of preſent death. In hypocon-

driacal and hyſteric fits, by ſuppreſſing the *Anathymiaſis*, of ill vapours, and hindering damps, to exhale to the head and heart, no remedy more effectual. In ſcurvy, which is an endemic diſeaſe, it is an appropriated and ſpecific remedy, by correcting the depraved ferments, and dulcifying the blood. In hemorrhages, taken with advice, it is of, great ſtrength and force; in both obſtructions and overflowing of the terms alſo, an excellent remedy. It is good againſt all obſtructions of the liver, ſpleen, and meſentery; *Leucophlegmatia Febres Alba, ſeu Amatoria*, or green-ſickneſs, ſtone, and gravel; nay it cures *Hydrophobia*, or the diſeaſe called *The Fear of Water*, commonly contracted by the bite of a mad dog, methodically drank.

Moreover, theſe waters are endowed with an admirable and powerful faculty, in rendering thoſe who drink of them fruitful and prolific; by reaſon of their ſpirituous ferment, they enliven, invigorate, and actuate the whole maſs of blood, the nobler parts of the body and ſpirits thereof: likewiſe reduce them from a ſaline or ſulphureous dyſcraſy, and ſometimes from both, to a ſweet balſamic, ſpirituous, and ſanguineous temperament, which naturally in-

cites

cites and inſpires men and women to amorous emotions and titillations, being previous diſpoſitions, enabling them to procreation; this may be the aitiology of this product in ſome ſenſe.

Venus comes from the ſalt ſea, through many crannies, interſtices, pores of the earth, and dangerous precipices, foaming to meet her beloved *Mars* in the bowels of the earth; whom ſhe no ſooner embraces, but ſhe is impregnated and big with a valiant hero, in the bed of honour, with no inſipid delight: from thence? Soon after this digreſſion, ſhe riſes triumphing in our hemiſphere at *Tunbridge*, generouſly imparting and diſtributing this impregnative faculty to her votaries, in order to preſerve and perpetuate mankind.

To her *Mars*, in a Poetical Rhapſody ſpeaks:

'Thou Goddeſs! turneſt nature's wheel,
'To thee all beings do appeal;
'Without thee, neither joy nor love we feel.'

So paſſionate was he for a married *Venus*; to theſe lines I may annex a poetical hypotheſis, *de Aquis Chalybeatis*, or *Chalybeate Waters*, made by a learned and ingenious man, alluding to the preceding diſcourſe:

'What thing can reach *Mars* his hard heart?

' 'Tis *Venus* only has the dart.
The foaming ſea finds *Terra*'s chinks,
' And mad with love into them ſinks.
' 'Tis nothing ſtrange if *Venus* riſe,
' And both in joy, here, ſympathiſe.
' Moiſten'd in ſalt embraces bed,
' She melted, riſing, rears her head.
' Hence waters fame of iron race,
' *Mars* gives the ſtrength, *Venus* the grace;
' Come hither dames, whoſe beauties fade,
' A Goddeſs in a trice is made.
' Come hither, Old, whom age has bent,
' God's power is omnipotent.
' Drink, men and women, drink and ſwell,
' You can't drink dry kind *Cupid*'s well.
' Drink, Sirs and Ladies; He, She Dove,
' What here you drink, increaſes love.
" No more of *Bacchus*; *Venus* chill
' Appears, when *Mars* has no good-will.
' Nay, only then, to ſay I'm bold,
' *Venus* is ſo, when *Mars* is cold.'

Notwithſtanding all theſe encomiums of the waters, yet ſome are of opinion, they are not proper in ſome kind of maladies: as in a rheumatiſm, nor in hectick fevers, or conſumptions: *Firſt*, by reaſon of the ill ſucceſs they are wont

to

to have in uſing theſe waters. *Secondly*, becauſe in them the parts are much weakened, and nature cannot throw off the glut of waters ſent into the blood: in rheumatic perſons the nervous juice degenerates from its criſis, and inclines to a ſharpiſh nature, and is wont to be perverted by the fluid ſalts of the Spa waters: as Dr. *Willis* well obſerves, *As for hectlicks, they are commonly of a fine texture of body, much diſtempered with heat, dryneſs, and coſtiveneſs; all which ſymptoms are rather increaſed by Chalybeates, than abated:* Wherefore the learned Dr. *Willis* in his chapter of *Chalybeates*, ſays *That ſteel is not very proper in every hot and ſpirituous blood, nor where the bowels are of a hot temperament:* neither are theſe waters good, but rather hurtful to thoſe who are in perfect health, according to *Hypocrates*'s ſentiments, who ſays, *Medicamenta non conveniunt ſanis:* Medicaments are not convenient for ſound and healthy perſons. Moreover, they are judged not proper for women with child; becauſe whatever provokes urine, as theſe waters do, provokes alſo the terms; and whatever provokes them in women, cauſes miſcarriage; therefore, not fit for them in this circumſtance.

Old

Old and ancient perſons are not to be too bold in drinking theſe waters, becauſe their ferments, and natural faculties, are much debilitated by decay of nature, and not ſufficient to exert their function, in diſtributing theſe waters, which, if remaining in the body, and not carried off, ſuffocate the vital flames of the heart and arteries: wine therefore for them is moſt convenient, for God nas given wine as a phyſic-help againſt the moroſe auſterity of age, that, by the moderate nſe thereof old men may, in a manner, renew their lives, and forget their achs; even the habit of the mind, from a hardened condition, is become ſoft, as iron, by the help of fire, is made more tractable; whereupon wine is called *Lac ſenum*, the old Man's Milk.

The method which is to be obſerved in drinking theſe waters, is as followeth: *Firſt*, To drink for three or four days every morning *Epſom* or *North-Hall* waters, to purge the body, and prepare it in order to *Tunbridge*; for, unleſs the firſt paſſages are cleanſed, medicines, deſigned for any uſe, will be depraved by the filth reſiding in them. Theſe purging waters may be drank to three or four pints, either raw or boiled, and altered with milk. This being done,

drink

drink of *Tunbridge*, walking gently to the fountain-head. For waters are more pleaſant and profitable, taken at the fountain-head: whence once removed, they loſe their *vivifick* ſpirits, in which all virtue does reſide; which afterwards no diligence can recover.

For, being impregnated with ſpirituous and volatile exhalations, they eaſily loſe their virtue by the avolation of fugitive parts being carried at a diſtance: that they are embodied with ſuch ſubtile parts, you may experience it ſenſibly, by putting a bottle half full of them, about ſun-riſing, to your eyes, and from thence you will perceive ſuch emanations of effluviums to come analagous to thoſe of orange-peel when ſqueeſed, as will ſtimulate and irritate the tender *tunicles* of your eyes. This I have by tradition from a phyſician, who for many years frequented *Tunbridge*, aud made great ſcrutiny into the nature and *Idioſyncraſia* of theſe waters; yet this I know, that *Chalybeate Waters* in long deportation, or being ſome ſpace of time out of the fountain, will not tinge with galls or oaken leaves, at leaſt not ſo intenſely as before; whence I deduce that, in carriage to ſome diſtance, or being long out of the fountain, they

are

are diveſted of their martial, and conſequently medicinal power.

They are to be drank gradually, and with leiſure, not in great draughts, with little or no intermiſſion, becauſe they are chiefly preſcribed to purify and keep in its due *craſis* the blood and nervous juice, to open obſtructions, and ſtrengthen the tone of the nervous plexus: now this they effect, by inſinuating ſubtile and active particles, of a different ſtate and origin, into the *Morbifick Minera*, conquering and ſubduing *ſaline* and *irritative particles* reſiding in the blood, and carrying ſome forth as priſoners, by urine. This mutual conteſt, betwixt the combatants of *chalybeates* and their Antagoniſt, cannot be exepcted to be at an end in haſte, or in a ſhort ſpace of time; but after many attacks and ſeveral colliſions, and as I may ſay, broken pates: but precipitate drinking deſtroys all theſe intentions, and leaves no time for alteration, aſſimilation, or mortification of particles of a different nature and figure; wherefore it is better to haſten ſlowly, and drink them leiſurely, with due intervals.

Moreover, grert draughts are generally held pernicious, deſtructive, and rather oppreſſing than

than alleviating Nature; and, conſidering theſe Waters are not virtuated ſo much by their quantity as quality inherent in them, the body participates more of the latter, frequently drinking a little, than by pouring in a vaſt and ſtupendious quantity at one time, like *Tricongius Meniſanenſis*, who drank three gallons at one draught, and from thence took his name.

The compaſs of time, wherein the waters are uſually drank, is an hour, or an nour and an half walking betwixt whiles moderately till you look red, but not ſweat, leſt you divert them from the urinary paſſage to the Periphery of the body, for the ſame matter goeth by ſweat as by urine, and cauſe too great an effervescency in the blood.

The meaſure of time to continue the drinking of theſe waters, for good effect, is commonly a month, or ſix weeks; but, by the authority of *Claudinus* and many other doctors, we may continue a ſteel courſe for the ſpace of a year; why not a *Fortiori*, or much more, the uſe of theſe waters with as much ſafety and benefit, they being the moſt perfect courſe of ſteel; becauſe here the elements of ſteel are in unconcrete and ſeminal principles,

and diſplay themſelves, as I before mentioned out of Dr. *Sydenham:* ſuppoſing, in this adminiſtration, there be reſpect had to the patient's ſtrength, diſeaſe, euphory, or well-bearing, temperament of the air, and other circumſtances.

They are to be taken gradually, increaſing and leſſening the doſe at the beginning, and before the end of the whole ſpace of time appointed for the taking of them. In reference to the number of glaſſes, in my judgment, you may make it either odd, or even: though ſome philoſophers, who are of opinion, that all things are compoſed of odd number, prefer the odd before the other, and attribute it to a great efficacy and perfection, eſpecially in matters of phyſick: wherefore it is that many doctors preſcribe always an odd pill, an odd draught, or drop, to be taken by their patients. For the perfection thereof, they alledge theſe following numbers. As Seven Plannets, Seven Wonders of the World, Nine Muſes, God is Three and One; with many other examples, which, for brevity, I ſuperſede, and let them abound in their own ſenſe.

If

If there fall rain, then the waters are not ſeaſonable, becauſe they will be too much diluted and weakened; but a little wet does no harm, but rather good, becauſe it waſhes the ſalt in the crannies and interſtices of the earth into the fountain, and more intenſely impregnates them.

To correct the crudities and rawneſs of the waters, and to accelerate their paſſing, carraway confects, and ſuch like candied ſeeds maſticated, are very good, and much commended, taken betwixt whiles: likewiſe a glaſs of ſmall white-wine is a proper vehicle; and for all thoſe who are inured to tobacco, nothing better than a pipe of it for this effect, taken betwixt whiles. Thoſe, to whom it is offenſive, taken alone, may add thereunto ſome tea leaves, or *catechu*, to qualify the ingratefulneſs thereof, and render it inoffenſive, taken pipe-wiſe. This warms the ſtomach without mixing any heterogeneous body with the waters, that may obſtruct their diſtribution and paſſing, for it rarefies the *pores* and *meatus* in order thereunto.

It is obſerved, that, in ſome, the waters, being drunk at the fountain-head, either by the inclemency of the weather, or indiſpoſition of

patient, will not eaſily paſs, but remain too long in the body, to their great prejudice and detriment. To theſe perſons my advice is, to drink them in their warm bed, without ſleeping (which hinders all evacuation) for, as I ſaid before, the gentle heat of bed dilates the paſſage, and conſequently the diſtribution of the waters is much facilitated.

The regimen, which is obſerved in eating and drinking at thoſe waters, is as followeth: *Firſt*, Eſchew all groſs and obſtructive meats, as, pork, beef, duck, pudding, ſauſages; all fried victuals, as eggs, collops of bacon, moſt ſorts of fiſh and ſallads; all ſouſed and pickled meats, as, anchovies, cucumbers, *&c.* refrain from milk, and all milk-meats; eat no roots, or any ſort of fruit; let your meat be of eaſy digeſtion, and nutritive, as the *Greeks* ſay, *Keep no Days of Faſt or Abſtinence*, during this time, if I may adviſe you as a phyſician, and not as a Caſuiſt, leſt I incroach upon another's province, *tractent fabrilia fabri*, every one in his own ſphere.

Faſt three or four hours after the waters, and if at dinner you have an eſurine appetite, take care not to eat too much, becauſe the quantity of

of waters you drank, has relaxed and diſtended your ſtomach; therefore little eating is beſt, according to the Proverb, *He that deſires to eat much, muſt eat little.* Avoid variety of meats; but, if you indulge yourſelf to ſeveral ſorts, let the eaſier of digeſtion precede the groſſer, and not be poſtponed, as the *Greeks* adviſe us.

Let your drink be clear, well fermented, not ſtale, nor ſour, not thick, nor muddy, not heating, nor cooling, but temperate; all ale is prohibited, becauſe thick and muddy.

' It goes in thick, and comes out thin,
' And therefore leaves its Dregs within.

Begin your meals with a glaſs of white wine; I recommend *Anjou* Wine beyond others, becauſe it is ſmall, clear, light, very diuretick. and of a ſingular virtue againſt the ſtone, or gravel, and all obſtructions of the Miſcentery: Yet tho' you begin with liquids, nevertheleſs, be adviſed to conclude with ſolids: By this means you firſt waſh and fortify your ſtomach, and at laſt cloſe the orifice thereof, that no fumes or vapours ariſe to diſturb your head. The French, who are eſteemed a wiſe nation, are always obſerved,

boucher

boucher la bottle, to ſtop the bottle, leſt nothing exhale; ſo likewiſe they cloſe their ſtomach with ſome *Deſair*, or ſweet meat, after eating, for the ſame intent.

All exceſſes and debauchery, with late ſitting up at nights, is pernicious and deſtructive, during this time, for many reaſons, which I here omit, becauſe every one may experience it eaſily in himſelf, after ſuch nocturnal lucubration; therefore, *Bibas ut vivas, ſed non vivas ut bibas*: Drink to live, but not live to drink.

To change your linen often will be convenient, if not neceſſary, while you drink theſe waters, becauſe many ſooty, fetid, ſulphureous ſteams come from them, which render your ſhirt black, and ſome other particles obſtruct the pores of your body, and make them impervious, and hinder inſenſible tranſpiration; which is an evacuation far greater, and more conſiderable, than any manifeſt or ſenſible one, either by ſtool, or urine, according to *Sanctorius de Sanctorio*, in his *Medicina Statica*.

During the time you drink theſe waters, it is neceſſary to take ſome gentle medicine every fourth or fifth night going to bed, or in a morning early, drinking theſe waters thereupon, after

ter the phyſic hath begun to work. Here Aloetick Medicine is held offenſive, by reaſon it conſiſts of acrimonious and lixivial parts, apt to heat and corode the *Viſcera*: but this is eaſily reſolved, if to the Aloetic phyſic you mix ſome reſinous, or balſamick ſubſtance, which may lenify, mitegate, habetate, and obtund the fiery Alkales of Aloes: and with this correction, or preparation, it is not only rendered leſs hurtful, but particularly an appropriated medicine to be taken with theſe waters: many doctors give *Diacaſſia cum Manna* to an ounce over night, which is a good Eccropotick, fit for all ages and conſtitutions, and leaves no ill *diatheſis* in the *Viſcera*. Another rare eccoprotick and ecphratick remedy is highly commended with theſe waters, which is *Tinctura Cathartica*, an ounce of which, or an ounce and an half, given in the firſt glaſs, purgeth ſoon, ſafe and pleaſantly; for no violent Catharticks are proper with theſe waters, for fear of agitating and irritating nature too much, and making an ill impreſſion on the blood and *Viſcera*. I know ſome, who, in lieu of phyſic, will take in the firſt glaſs, to purge them, a ſpoonful of common ſalt, with very good ſucceſs; but this remedy is not proper for all conſtitutions.

Thoſe

Thoſe who are obnoxious to ſtone or gravel, and frequent theſe waters, my advice is, that, the night preceding drinking them, they take an emollient clyſter; and in the morning, an hour or two before the waters, to ſwallow four or five pills of *Venice*, or *Chios* turpentine.

Likewiſe, in the firſt glaſs, to take an ounce of ſyrup of marſh-mallows, or let them take the bigneſs of a bean of *lucatellus* balſam, or turpentine pills, eſpecially if there be any excoriation in the kidnies, or bladder, every night going to bed, with an ounce of the ſaid ſyrup in the firſt glaſs every morning, and an emollient clyſter every third or fourth night; becauſe, by theſe means, the paſſages are lubricated, and the diſtribution of the waters rendered more eaſy.

Hypochondrical perſons may take, in the firſt glaſs, a ſpoonful or two of the ſyrup of ſteel, or a dram of cremor tartar in powder; and ſo likewiſe in all other diſtempers, to mix ſpecificks with chalybeates, is the opinion of Dr. *Willis*, *de Morbis Hypochondriacis*, and they aſſociate their operation againſt the malady.

Now

Now, as to the *animi pathemata*, or paſſions of the mind: thoſe who drink theſe waters, muſt be facetious, merry, chearful, gay, jovial, free from melancholy, jealouſy, ſuſpicion, diſcontent, peeviſhneſs, *&c.* becauſe ſuch paſſions as theſe corrode both ſoul and body; impede the benefit they may reap by the waters; nay, in lieu of health, they may catch their death; ſo great is the ſympathy betwixt body and ſoul in their diſorders.

The mind without the body, nor the body without the mind, cannot be well.—What a cataſtrophe have paſſions of the mind with fear and apprehenſions of death (which of all things is the moſt terrible) made in condemned perſons bodies in few days? Inſomuch that thoſe who were, before condemnation, young, vigorous, intrepid, magnanimous, *&c.* were afterwards metamorphoſed into old, effete, puſillanimous, decayed bodies, with grey hair, and hippocratical faces, which is the viſage of a dying man, after being waſted away with long ſickneſs. We experimentally ſee that women impart their marks of fancy, even to the child they carry in their womb: it is to be obſerved, that phyſicians prepoſſeſs their patients with

hopes of cure, to the end, that the effect of imagination may ſupply the defect of their phyſick. A doctor being aſked the queſtion, why he could not cure his mother-in-law, as well as father? He wittily replied, that his mother-in-law had not the ſame confidence, or rather fancy for him, as his father had, otherwiſe the cure would be effected. So great you ſee is the influence of the fancy, or imagination, on the body of man.

Likewiſe the effects of the body are communicated to the mind: you ſee, for example, valiant, heroick, magnanimous ſouls, by change of temperament of body, either by diſeaſe, or old age, become timorous, ſuſpicious, puſillanimous cowards, more like ſtatues than men. Of theſe *Hippocrates* ſays, I have ſeen dead men walk; their body is a ſepulchre to their ſoul, and, as the *Greeks* ſay, which is the body, is become a ſepulchre; a decayed and corrupted body is a load and burden to the ſoul, and by its impurities and feculency, is infected: *Luſcitur terræ ſordibus unda fluens.*

'The cleareſt currents, as they glide,
'Take foulneſs from the river's ſide.'

'For

'For when the body languiſhing doth lie,
'The ſoul itſelf to nothing can apply.'

Wherefore, the way to have *mens ſana in corpore ſano*, or to be every way ſound, is, to leave pinching cares behind, when you come to *Tunbridge*; expatiate your mind and hearken ſometimes to the charming muſic you have here, the choiceſt and beſt that can be had; it is an antidote againſt the ſpleen.

'Melodious ſongs do oft impart
'Refreſhment to the ſaddeſt heart.'

For melody, gently ſoothing nature, diſpoſes and directs the ſpirits into a dancing, and obſerving regular motions. You ſee muſic, by its influence, forces ſonnd and ſober men, even againſt their own wills, or thinking of other things, to actions emulating the tune heard.

Phyſicians, whom Almighty God has created for the neceſſity and uſe of mankind, and commands us to honour, are here many able, worthy, and eminent of that profeſſion; who, by their diligent ſcrutiny into the receſſes of nature, are come, of late years, to great perfection and knowledge of phyſic, here in *England*, far excelling thoſe of former ages, wherein

phyſic laboured under a dying *Hippocratical* face, and in *Cimmerian* darkneſs. Theſe doctors are, in this place, ready to aſſiſt, with their learned preſcriptions and wholeſome advice, according to the exigency of every one, in order to their health, and methodically drinking the waters.—Many learned divines and ſpiritual guides are not here wanting, whom you may freely conſult, and make choice of, according to your inclination, in order to the good and ſafety of your ſoul.

Here are Women whom they call DIPPERS, *ready to fill you Glaſſes of Water.*

'With winged ſpeed, one to you glaſſes brings,
'With water fill'd, free as the living ſprings;
'Whoſe fame, far above *Rome*'s, or *Greece*'s rings.
'This bleſſeth parents with a fruitful race,
'That even death itſelf cannot deface:
'This waters, fevers, and the ſtone caſhiers,
'That vex'd the ſhaft and kidnies many years:
'This chaceth ſorrow; clears a cloudy mind;
'Fits it for learning; which, with muſes join'd,
'All here a ſeat, and temple too, to find.

The air, than which, to the preſervation of man's life, nothing is more neceſſary, as all philo-

philoſophers agree (and the derivation of the very word *Air*, from the *Greek* word *ſpiro*, denotes the ſame, being compoſed of two vowels, *Alpha* and *Omega*, which is the beginning and end of man's life) is here clear, ſerene, lucid, void of any ſtinking *Mephitis*, or damps ariſing from bogs or fens, which may occaſion epidemical diſtempers in the blood; but, on the contrary, the whole ambient of Horizon is filled with an inexhauſtible ſeries of odoriferous and fragrant effluviums, inceſſantly exhaling from ſweet-ſcented herbs and plants, that grow in theſe parts. The air thus embodied, we perpetually inſpire, which raiſes, and, analogically ſpeaking, ſpiritualizes our minds far beyond all exotick, either natural or artificial, perfumes.

Moreover, at *Tunbridge*, you find conference with eminent and famous wits, which is the moſt fruitful and natural exerciſe of the mind; the uſe of which is more ſweet, than any other action of our life. The ſtudy of books is a languiſhing and feeble motion, in reſpect of it; for what is delivered with a lively voice, makes a deeper impreſſion on the mind, and, conſequently, is more advantageous than reading. Much more may be ſaid of the various

and

and manifold benefits and comforts you may receive at *Tunbridge*, which I now ſuperſede, hoping theſe I have mentioned, are allurements ſtrong enough to invite, if not a magnetiſm to draw men thither.

It is rare to write any thing to that perfection, as to reſcind the occaſion of all objections from cavillers; wherefore, what I have ſaid of the virtues of theſe waters would not be ſufficient, if I do not obviate alſo ſuch objections, as may raiſe ſcruples in the minds of thoſe who make uſe of them.

The *firſt* objection is, that many, ſoon after drinking of theſe waters, died; and that others, by the uſe of them, receive no benefit: whence they infer theſe waters to be improper, noxious, lethiferous, and not fit to be drank by men.

'Let none but cattle water drink,
'That fit for men no men can think.'

As for the *firſt* objection, I confeſs, one may die ſoon after taking waters; and ſo he may after taking any thing elſe: not that the waters, duly preſcribed, are the occaſion of death, but, through irregularity, diſorder, or neglect of ſomething, that was to be done in order to the taking of them, death may enſue; nay, men may

may die immediately, or ſoon after taking things indifferent in themſelves, and void of any medicinal, or alterative quality, as, for example, after eating bread and butter, or drinking a glaſs of wine; it doth not therefore follow, that this laſt thing, they eat, or drank, cauſed their bane, and that no man ought to eat or drink, any more of this kind of food.

Secondly, Some of thoſe who drink waters, may have a malady of a *Cacoethes*-nature, or of ſuch a contumacy, and ſo far radicated, that it illudes all energy of chalybeates, or any ſort of phyſic. It does not follow therefore, that this martial remedy is ineffectual in itſelf, in order to cure other maladies of a different nature, by reaſon of the impregnable habit and rooting of ſome incurable diſtempers. Remedies which have done others good, are not to be undervalued; they exert their operation according to the diſpoſition of the ſubject, on which they work: the Sun, for example, with the ſame heat, melts the wax, and hardens the clay; And, by this reaſon, that which is one man's meat, may prove another's poiſon. So, likewiſe, theſe waters, if uſed with a phyſician's advice, and due conſideration, prove effectual

and

and ſalubrious; but taken without it, and by an indiſpoſed, or unprepared body, may be obnoxious, and ſometimes mortiferous; wherefore, ſince all things do not agree with all perſons; nay, nor the ſame things always, or a long time, with the ſame perſon; therefore the careful obſervation, and daily advice, of a prudent phyſician is here neceſſary, that, by indications taken from things that do good, or hurt, the method of cure, may be rightly ordered, and now and then changed.

Theſe waters kill and expel all manner of worms, ingendered either in the ſtomach, inteſtines, matrix, or any other part of the body. *Ryetius*, in his obſervations of the ſpaw-waters. makes mention of a woman, who laboured a long time with a chronick diſtemper under the doctor's hands, without receiving any benefit by all their preſcriptions and phyſic that ſhe had taken, but was, at laſt, adviſed to chalybeate waters, and, by drinking of them with method and continuance, avoided ſeveral worms of divers ſhapes, figure, and longitude, and was perfectly cured.

They are a polychreſt remedy, ſerving for many uſes and intentions; they both looſen and

and bind, cool and make hot; dry and moiſten: and cure diſtempers of divers ſtates and origins, nay, of contrary natures and diſpoſitions, as I ſaid before. Certainly, a perfect knowledge of their *Idioſyncraſia* and properties would reduce phyſic to a narrower compaſs, and to preſcribe well the *Stadium Chalybeatum*, or chalybeate courſe, would make the ſtudying of ſo many volumes of the parts of phyſic unneceſſary; for, by the help of theſe waters, we prolong man's life by a more facile and eaſier means, than has hitherto been known, *Veritas ex puteo exathlanda:* Truth muſt be drawn out of a well.

' Theſe waters virtue have to ope and cloſe,
' What may be called the females *monthly roſe*.
' Theſe waters looſen, and as firmly bind,
' As in all fluxes any one may find.
' By their own virtue, ſtrenthen and relax,
' Both heat and cool, dry clay, and harden wax.
' 'Tis ſtrange, that, in one body, the ſame
' thing
' Shou'd croſs-grain'd maladies to cure bring.

" Behold the wonderful works of nature, guided by the prudence and power of the Almighty God, that, by the help of a limpid and

clear water, ſhe cures manifold, nay, contrary and oppoſite maladies, which the art of phyſic, without great detriment to the body, cannot do."

To accelerate and promote the paſſing of theſe waters by urine, *Ryetius* adviſes ſome drops of ſpirit of vitriol to be inſtilled into their glaſſes of water, for acids, being endowed with a diuretick and penetrative faculty, depoſe the *Serum*, and conveigh it to the reins, to be ſent forth by the *Ureters*.

To promote evacuation by ſtool, he adviſeth to mix ſome common ſalt in powder with the waters, and a dram to every pint, more or leſs, proportioning the quantity to the bearing of the patient. This gently expels the looſe matter contained in the ventricle and inteſtines, and purgeth viſcous phlegm adhering to their tunicles and bilous humours from the pancreatic paſſages: but it is not to be taken indifferently by all perſons.

"Whilſt boars on mountains ſhall abide,
Or fiſhes in the river glide;
So long, both ſure and uncontroul'd,
Will laſt this health-firm anchor-hold."

This

This drink, (let *Codrus* burſt with rage)
Will *Engliſh*, *Scotch*, and *Iriſh* ſage,
With *German*, *French*, and *Dutch* engage.
Hence people's glory, *Tunbridge* praiſe,
What *War* throws down, *Water* will raiſe."

Thus much for *Chalybeates*, to compiy with your Honour's ſolicitations, hoping this rude eſſay, upon a barren ſubject, may be cultivated by other philoſophers and phyſicians, better qualified, to the benefit and advantage of mankind, eſpecially to your honour's ſatisfaction and welfare; whom Almighty God, the everlaſting fountain and ſource of living waters, preſerve with long life and health in this world, and grant immarceſcible laurels in that which is to come; which is the earneſt and unfeigned deſire of,

My Lord,

Your Honour's moſt humble
and obedient Servant,

P. M. *M. D.*

FINIS.

Publiſhed by J. SPRANGE,

THE

TUNBRIDGE-WELLS GUIDE,

With elegant Engravings, price 4s. *ſewed,* 5s. *Bound.*

CONTAINING

A Deſcription of it from its firſt Diſcovery to the preſent Time, hiſtorically arranged. Its Buildings and other Improvements; an Analyſis of the Mineral Waters, by an eminent Phyſician, with particular Inſtructions for Invalids for drinking them; ſalubrious Air remarked; Amuſements of the Company in the Time of the Seaſon, and the Rules and Regulations of the Balls, &c. adopted by the Maſter of Ceremonies; with a general Deſcription of the Towns, Villages, Gentlemen's Seats, Abbeys, Founderies, and and every other Curioſity, whether of Art or Nature, comprehending the Circumference of Sixteen Miles; together with a Liſt of the Lodging Houſes, with the Situation and Rooms in each; ſeveral pleaſant Excurſions and Roads pointed out; the going out and coming in of the Stage Coaches, Waggons, Mail, &c.

A Map of the Environs of Tunbridge-Wells; or Companion for the Guide: 2s. 6d. or on canvas, in a caſe 3s. 6d.

A Map of the County of Suſſex, on a large Scale, from an actual Survey, by Budgen, 7s. 6d.

An Elegiac Sonnet, on the Death of Miſs Boone, late of Tunbridge-Wells, 6d.

A Collection of Hymns, Anthems, Chants, &c. ſung at, and publiſhed for the Uſe of Tunbridge-Wells Chapel, Price 2s. bound.

The Tunbridge-Wells Fortune-Telling Almanack; an entertaining little Publication: on a Plan both innocent and recreative, price 6d. bound, or in a caſe for the Pocket, 1s.

A new Preſent from a Maſter or Miſtreſs of a Family to a Servant, 6d.

STAGE-COACH to LONDON.

SETS out from Tunbridge-Wells, every Morning at Seven o'Clock, (Sundays excepted) through Tunbridge, Sevenoaks, Farnborough, Bromley and Lewisham; and arrives at the Golden-Croſs Inn, Charing-Croſs, London, about Two in the Afternoon; and ſets out from thence at Seven every Morning.

CHEESMAN's London Waggon,

SETS out from Tunbridge-Wells, during the Summer Seaſon, every Monday and Thurſday Morning, about Eight o'Clock; and arrives at the Old Queen's-Head Inn, in the Borough of Southwark, every Tueſday and Friday about Eight o'Clock in the Morning; returns from thence on the ſame Evenings, and arrives at Tunbridge-Wells, Wedneſdays and Saturdays. Carries Goods at per Hundred Weight.

Chapman and *Bennett*'s LONDON WAGGON,

SETS out from Tunbridge-Wells, during the Summer Seaſon, every Monday and Thurſday Morning about Eight o'Clock; arrives at the Nag's-Head Inn, in the Borough of Southwark, every Tueſday and Friday, about Eight o'Clock in the Morning; returns from thence the ſame Evenings, and arrives at Tunbridge-Wells, Wedueſdays and Saturdays. Carries Goods at per Hundred Weight.

The MAIL,

ARRIVES every Morning from London about Eight o'Clock, (Mondays excepted) and goes out every Evening at Eight o, Clock, except Saturdays, the Poſtage of a ſingle Letter to, or from London, is FOUR-PENCE.